THE GODLY MANS GVIDE:

WITH A DIRECTION FOR *all, especially, Merchants and Tradsmen,*

Shewing how they may so buy, and sell, and get Gaine, that they may Gaine Heauen.

PSAL. 119. 133.

Order my steppes in thy Word, and let not any iniquity haue dominion ouer me.

1. TIMOTH. 6. 6.

Godlinesse is great Gaine, if a man be content with that he hath.

Preached in a Sermon at Paules Crosse, the 22. of Auguſt, 1619. Being the Sunday before Saint *Bartholomew* Day.

By IMMANVEL BOVRNE Maſter of Artes and Preacher of Gods Word at Saint *Chriſtophers* neere the Exchange. *London.*

MATTH. 16. 26.

What will it profit a man to gaine the whole World, and loſe his owne ſoule?

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The Godly mans Guide

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A Sermon preached at St.
Pauls Cross London August 22 1619

by Immanuel Bourne
Preacher of Gods Word at
St Christophers near the
Exchange London

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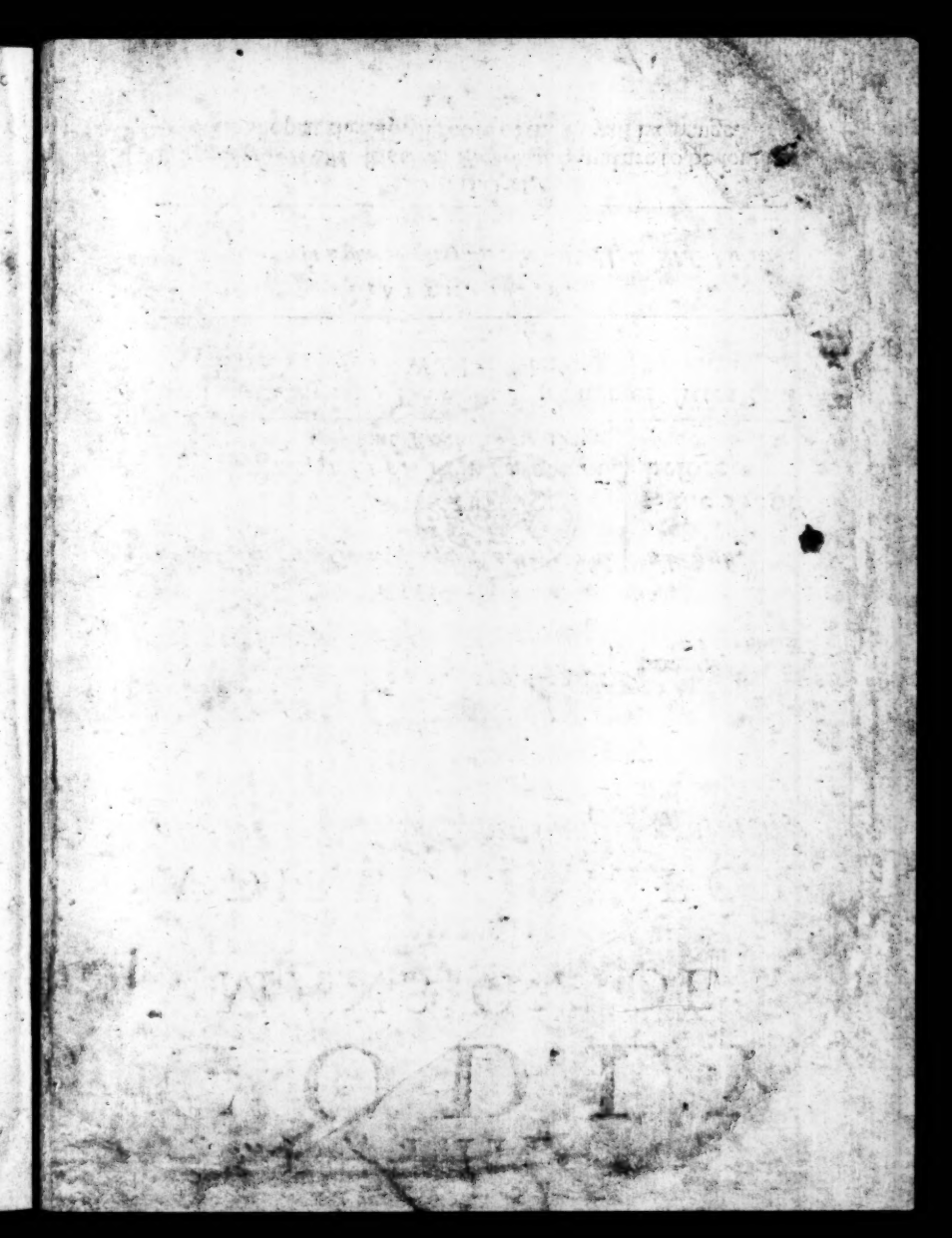

TO THE RIGHT Worshipfull Sr SAMVEL TRYON Knight, and his truly vertuous Lady, the Lady ELIZABETH TRYON, my euer honoured friends:

The true Gaine of godlineſſe in this life, and the *Gaine of eternall glory in the life to come.*

RIGHT WORSHIPFVLL

IT is related of *Conſtantius* the Father of *Conſtantine* the great, That in the beginning of his Empire, hauing called together all his Domeſticall ſeruants, he told them, that all thoſe who would offer to the heathen gods, they ſhould remaine with him ſtill in their ancient place and Honor: But for the reſt that would not, they ſhould depart from him, and giue thankes that he did not proſecute them with greater ſeueritie. Some therefore of the Chriſtians to keepe the Emperours fauour, forſooke their faith: others, like *Moſes, Choſe rather to ſuffer affliction with the children of God, then to enioy the pleaſures of ſinne for a ſeaſon.* Which when the Emperour vnderſtood (ſeeing their fidelity) he kept theſe men with him, and promoted them to great honour and dignity in his Court. But for the other, he baniſhed them

Sozomenus lib. 1. cap. 6. Hiſt. Eccleſ.

Heb. 11. 25.

from him with disgrace. Affirming, *that those would neuer proone faithfull Seruants to their King, who were found vnfaithful to their God* If the like experiment should now be practised in the world, it is to be feared, that a great number of men would rather offer sacrifice to their Idole gods, and forsake their loue to the King of heauen, then endanger the fauor of a King on earth. For these are the daies, wherin neuer was more preaching, nor lesse practizing: neuer more hearing nor lesse true applycation; a multitude of hearers in the Church but like a siue in a vessell of water, full while it is in, but emptie when it comes out. Or like that Profane Gallant, that going forth at the Church doore, cryed out, *Stay here Religion till I come againe.* We thinke if we giue our eares vnto God, this is a sufficient Sacrifice, though our hearts and hands be offered to Satan. There is a common obiection, That there is too much Preaching, and too much Printing in the world: and it is true (being truely vnderstood) of that which is vnprofitable. But I am sure, in an other kind, there is too little of either of these to be found. For let the Ministers of God doe what they can, either in Preaching, or Printing, yet there are but a small number of men, that can be drawne to print the word of God in their hearts, or preach it in their liues. God Matth. 13. soweth his seede in diuers grounds, but a fewe there are that bring foorth fruit. The want of this emboldeneth vs (with the Archer in the Fable) to aduenture Combate against these Lions of the

the world, and hauing bent our Bowes to shoote one arrowe after another, to draw line vnto line, (with the Prophet) here a little and there a little; and to vse all meanes (with the Apostle) that we may winne some. Seeing many of my Brethren to runne this race before me, I said with the yong man in *Ioabs* Battell, *what if I runne also?* And being called by Reuerend authoritie to the performance of a publike duty, I haue beene bold this second time, in this kinde, to offer my mite into Gods treasury. The *Rainebowe* hath many colours setting forth the excellent Wisdom, Iustice, Mercy and Maiesty of God. And this *Guide* hath variety of matter, which concernes all in general, but especially all Tradesmen in particular, as giuing speciall rules of direction for them. The Bee doth often gather hony, from that place whence the Spider sucks forth poyson. There is no creature so bad, but there is some good to bee learned by it, either in respect of it selfe, or of the Creator.

Isaiah 28.10.
1 Cor 9.22.
2 Sam 18.22
Luke 21.2,3.

And I doubt not but these few leaues will afford some Christian Rules, by which the wel-minded Reader may direct his steps toward heauen. If any Spider-like, wil striue to gather poyson, (as those wicked men did, who peruerted St. *Paule* Epistles) the danger will be their owne.

2 Pet.3.16.

To defend their vnarmed Labours, from such enuious Detracters, It was the custome of ancient Writers to Dedicate their Workes vnto the Noble *Alexanders*, *Cæsars*, *Mecanases*, and *Ptolomies*

of

of their daies; who were not only louers of learning themselues; but also such as gaue encouragement to others: For which cause they did celebrate their Names with eternal memory; and (in token of thankfulnesse) made them the Patrons of their Labours. Hauing already found the like religious disposition in both your Worships, and dayly inioying the fruits and effects of your loue towards me: In testimony of my thankfulnesse, for those many kindnesses which I haue receiued from you both, I am imboldened to consecrate these my wel-wishing endeauours vnto you both. They are the best gift I haue, and the best that in regard of my continuall labour in my place, and shortnesse of time to prepare, I could at this present offer vnto your Worships. Hoping you will accept them as they are, and beseeching Almightie God, to blesse you both, in your selues, your Children, your friends, and all that belong vnto you, with such a dayly increase of holinesse, and true happinesse in the Church Militant, that yee may be crowned with the Diadem of blessednesse for euer in the Church Triumphant.

From my Study in your Worships House in St. *Christophers*, neere the Royall Exchange *London*, this 8. of Nouember. 1619.

Alwaies remaining your Worships in all respect and seruice *ready to my power.*

IMMANVEL BOVRNE.

THE GODLY MANS GVIDE TO GAINE Heauen.

IAMES 4. 13.

Go to now yee that say, to day or to morrow we will goe into such a Citie, and continue there a yeare, and buy, and sell, and get gaine.

A Consort of musick in a banquet of wine, is like a signet of Carbuncle set in gold, as *Syracides* wisely, *Chap.* 32. 5. And a Word spoken in place or time, is like Apples of gold with pictures of siluer, as wise *Solomon*, *Prou.* 25. 11. This age (beloued) may well be called *the golden age*, in which the most of men are infected with an immoderate desire of *gaine*. And this Citie is a place of Merchandise, of buying and selling, to gaine this gold: And this gaine is oftentimes but like the apple of Paradise, with which the Serpent deceiued *Eue*; or like the apples of Sodom, which being touched turne into ashes; for *Mors in olla*, Preface. Gen 3. 3.

there is death in the pot, and it cannot benefit except it be cured by the hand of a *Prophet*, the wholesome meale of heauenly councell must be scattered, that the lustfull poyson may be auoided: for *Buying*, and *Selling*, the high way to get this gaine, is like that from *Ierusalem* to *Iericho* full of theeues and robbers, of inticements, and occasions to sinne, there is a *Scilla* and *Charibder* in this *Sea*, and therefore this Merchants Shippe standeth in neede of a skilfull Pylot, there is a *Labyrinth* to passe thorow, and you must haue *Aryadnes* thread to direct your steps, lest yee loose your selues, and the gaine of Heauen in seeking for this. To giue you therefore a medicine for this *Malady*, a salue for this *Soare*, a directing thread for this *Maze*, I haue chosen *verbum in tempore*, a word fitting for the time and place, in which, and for the persons with whom wee liue to speake of *buying* and *selling* in a *Citie* of *merchandise*, neere a time of Merchandising, and amongst Merchants, or *Buyers* and *Sellers*, to whom S. *Iames* speaketh in my Text.

2. Kings. 4. 40. 41.

Luc. 10. 30.

Goe to now ye that say to day or to morrow we will go into such a Citie and continue there a yeare, and buy and sell and get gaine.

The whole verse in generall containeth a sharp reprehension of presumptuous worldlings for their rash boldnesse, and immoderate desire of *gaine*. In which we may note an excellent Μίμησις or imitation, wherein Saint *Iames* doth skilfully paint out the familiar speeches of couetous men, together with their pride, their pompe, their confidence in themselues, and contempt of the prouidence of God. *Goe to now yee that say to day or to morrow wee will goe into such a Citie, and continue there a yeare, and buy and sell, and get gaine.*

Diuision.

And in this to auoyde curious diuisions, There is first the manner of the *Reprehension*, or phrase of the Apostles speech *Go to now*.

Secondly the matter of it in the wordes following.

And

And vpon these if you cast your eyes, you shall find diuers steppes and degrees, by which these inconsiderate Iewes ascend the *Babell* of their bold conceit. Subdiuision.

The first in presuming to promise, *Go to now ye that say*, ye that resolue this with your selues. 1

The second in setting downe the time of this resolution, *To day or to morrow.* 2

The third, in prescribing their iourney, and the place whither they will trauell, *We will goe into such a Citie.* 3

The fourth, in limiting the time of their aboad, *And continue there a yeare.* 4

The fifth, in determining the action what they will do, *And buy and sell.* 5

The sixth and last, in declaring the end and drift of all this. And this is, *To get gaine.* 6

Go to now yee that say to day or to morrow we will go into such a Citie, and continue there a yeare, and buy, and sell, and get gaine.

And thus you haue the *Analysis*, and full resolution of my Text. In which you see I haue a long iourney to go, many places to surueigh, and but a small measure of time allotted to passe through them: I must not therefore studie to bee large and copious like the Græcian Orators, but rather like the Lacedemonians, with Laconicall breuitie onely looke vpon the chiefest obiects, and hasten to my iournies end. And because to trauell alone is sollitarie and tedious (though it bee to the chiefest *Mart*, or cheapest *Fayre* in the world) Therefore before I set forwards in this my intended labour: I haue a double request to make vnto you (my Honourable and Christian Audiens.) The first is, to grant me your much desired company, that being associated with your intentiue eies, and attentiue eares, we may better view the situation, and heare the description of the seuerall parts and passages, as we goe.

The second is, that as I am an earnest suter vnto you,

and to God for you, so you would be earnest suters vnto God for me, that being assisted with his gracious *Spirit*, both you and I may so passe this, and the rest of our Christian Pilgrimage in this life, that in the end we may obtaine that true and incorruptible *Gaine*, that immortall glory in the life to come, euen for the merits of *Iesus*, by whom we are made righteous; and let euery faithfull Christian say Amen.

1 Part. The Apostles Phrase.

With this hope and assurance, I am bold to proceed in order. And first of the maner and phrase of the *Apostles* speach, which was the first thing I noted, ἄγε νῦν, *Go too now*; The vulgar Latine begins my Text with an *Ecce*, Behold now ye that say; But it is not an *Ecce desperationis*, a behold of desperation, like that of *Caine* vnto God; *Behold, thou hast driuen me out this day from the face of the earth, and from thy face shall I be hid. Gen. 4. 14.* Nor an *Ecce delectationis*, a behold of delight and pleasure; like that of *Isaac* vnto *Iacob*, *Behold, the smell of my sonne, is like the smell of a field which the Lord hath blessed. Gen. 27. 27.* Nor an *Ecce admirationis*, a Behold of Admiration, and of wonder, like that of the Prophet; *Beholde, a Virgin shall conceiue and beare a sonne. Esay 7. 14.* But rather an *Ecce Exprobrationis*, a Behold of reprehension and vpbraiding. Or an *Ecce Demonstrationis*, a Behold of demonstration, or pointing vnto, declaring the sinne of the Iewes. And if you will, of both these together; for so much *Hugo Cardinalis* (following the vulgar) seemeth to inferre vpon my Text; And in this sence you may conceiue it thus.

Explication. I Ecce.

Hugo in Jacob.

James

Saint *Paul* hauing in the former Chapters reprooued the Iewes for many other sinnes, and for detraction and false iudgement, in the Verses before my Text: he doth now begin his reprehension, with an *Ecce*, Behold, pointing out their excesse in sinne, their adding of one sinne to another.

Ecce aliud iudicium falsum, Behold yet another false iudge-

iudgement, (as the Gloſſe explaines it) A falſe iudgement in detracting your brethren, and ſo in iudging the Law (as Saint *Iames* himſelfe ſpeaketh) and a falſe iudgement, in promiſing to your ſelues long life and many dayes, when yee know not what ſhall bee on the morrow, (as it followeth in the next Verſe to my Text.) And thus it may well ſtand with *Ecce*, Behold. But in the Greeke it is not ἰδὲ *Ecce*, Behold, But ἄγε νῦν *Go to now*, as the *Septuagint*, *Arias*, *Montanus*, *Beza*, *Tremelius*, and *Iunius*, the *Geneuah Bible*, and our laſt *Tranſlators* doe well agree.

And this ἄγε or *Agite*, *Go to*, or *Agedum*, *Go to yet* is *Vox hortantis*, a word of one exhorting: like that of the builders of Babell one to another. *Goe to*, Let vs build vs a Tower whoſe toppe may reach vp to heauen. *Gen.* 11.4. As if Saint *Iames* had ſaid thus, *Go to*, at the leaſt, now acknowledge your error, and confeſſe your falſe iudgement, ye that ſay thus with your ſelues: and thus as a learned Interpretour well noteth.

Or this ἄγε is *Ironica loquutio*, An ironicall ſpeach, which is to bee vnderſtood by the contrary as *Lorinus* obſerues vpon the firſt wordes of the next Chapter. *Go to now yee rich men. &c.*

And thus it is like that ſpeach of the *Preacher*, Eccles. 11.9. *Reioyce, O young man in thy youth, let thy heart cheare thee, &c.* But know that for all theſe things God will bring thee to iudgement. As if the ſpeach of Saint *Iames* had beene thus, *Goe to*, ye that preſume ſo much of your owne ſtrength of the length of your dayes, as if they were in his owne hand? *Go to*, Take your pleaſure, *Buy and ſell*, and get *Gaine*. But know this, that your life is but a vapour, and yee your ſelues may bee depriued of to Morrow, for yee know not what a day will bring foorth, as wiſe *Solomon* ſpeaketh. *Proverbes*, Chap. 27. verſ. 1.

Or last of all, this ἄγε in Greeke, may be turned into an *Eia* in Latine, an Adnerbe of Correcting, of threatning, taunting or reprooving, as *Faber Stapulensis* noteth: shewing that Saint *Iames* doth speak here in a reprehensiue manner. *Goe to now, ye that say to day, or to morrow, &c.* And thus you haue the *Grammer* of the *Apostles Phrase*. For the *Diuinity*, if you obserue the Coherence & knit together these diuers acceptions, with the Apostles intention, reproouing them for adding of this sinne to the former, (as I haue already noted) you may here see the presumptuous sinne of these *scattered Iewes*, in adding of one sinne vnto another, vnto false iudgement, detraction, and their other sinnes spoken of before, Pride and presumption, in my Text. Their sinnes were like the heades of *Hydra*, of whom the Poets faine, that when *Hercules* had cut off one, two other sprong vp in the place: such is the disposition of wicked men, that they will find the Preacher worke inough, to reprehend their vices. Saint *Iames* hath no sooner done with one sinne, but they are ready for him with another: So that, as the Prophet cryeth out of the number in *Hell*, *Multitudes, multitudes in the valley of threshing*: Ioel 3. 14. So might the Apostle here of the sinnes of the Iewes, Multitudes, multitudes whole troupes of impieties, that muster themselues like an army of rebels, to plot the **misery* of their masters. For this is the end of adding one sinne to another, they treasure vp wrath against the day of wrath, and reuelation of the righteous iudgement of God: as Saint *Paul* testifieth, *Rom. 2. 5.*

1 The Iewes presumption in sinnes addition. Iames. 5. 2.

* *Bonauentura in dicta sal ca. 2 Sicut putredo aufert pomo decorem, saloren, odorem, & saporem, sic peccatum aufert animæ decorem vitæ, odorem famæ, valorem gratiæ, & saporem gloriæ.*

It is most diuine Counsell therefore, and to be followed of euery Christian which is giuen by *Syracides*, Cap. 5. 5. 6. verses. *Concerning propitiation be not without feare to adde sinne vnto sinne, And say not his mercy is great,* he will be pacified for the multitude of my sinnes; for mercy and wrath come from him, and his indignation resteth vpon sinners. The greater thy sinnes are here

2 A Christian Counsell.

(if

(if thou continue in sinne) the greater shall thy punishments be in Hell; as the greater the good workes are of the godly, the greater shall be their glory in heauen. And if *Caine* could not beare the burthen of one sinne, but cryeth out in a dolefull despaire, *My punishment is greater then I can beare, Gen.* 4.13. How thinkest thou, shalt thou be able to beare the burthen of so many sinnes, the least of which is of sufficient weight to plunge thee downe into the bottomlesse gulffe of Hell. Saint *Basil* obserueth that as shadowes doe follow the body, so sinne doth dogge and follow the soule vntill it receiue the iust recompence and reward of sinne. And Saint *Chrystome* notheth excellently, *Melius est luto quam peccatis pollui*: It is better to be defiled with mire then with sinne; for the one may easily be washed off with a little water, but the other cannot without an application of the precious bloud of Christ, and whole riuers, yea flouds of brinish teares that must flow from a penitent and sorrowfull soule. *Peter* must goe out and weepe bitterly: *Dauid* must wash his bed, and water his couch with his teares, as *Mary Magdalen* did the feet of her Sauiour, and all to get the hand and seale of Christ vnto a pardon.

Gregor. in Ezek. Hom. 11. Peccatum suo pondere in aliud trahit nisi pœnitentiâ deleatur.

Basil. Ant. & Max. Serm. 17

Chrysost. hom. 12. ad Hebraos.

3 A dangerous Imitation.

O then beloued, let vs not sinne that grace may abound: let vs not be like the scattered Iewes in my Text, or the prophane Atheists in the world, who are not ashamed to adde one sinne to another; Whoredome to Drnnkennesse, Sacriledge to Oppression, Periury to Bribery and Extortion to Vsury, drawing iniquity with coardes of vanitie, and sin as it were with Cartroapes, till they haue drawne together such an insupportable weight, that will presse downe their soule to destruction. Let vs rather imitat *Ludouicus* that good King of France who (as *Surius* reporteth in his life) was resolued from his youth vp, *Potius mori quam peccare*, rather to dye then to sinne. And with *Edmund* Archbishop of Canterbury

Reproborũ proprium est semper praua agere & nunquã quæ egerint retractare. Greg. Moral. in Job lib. 25 ca. 6.

Surius in vita Ludouic.

terbury, who was wont to say thus of himselfe; *I had rather leap into a burning Furnace, then willingly admit the least sinne against my God.* Or with *Anselmus*, who went further then this in this excellent resolution, *Prius infernum quam peccatum appeterem.* If the case so stood (saith he) that on the one hand there were the paines of hell, and on the other the filthineffe of sinne, and of necessity I must choose one of them, I would sooner make choise of hell then of sinne. This did holy *Anselme* resolue and thus should we doe; for what is sinne that we should follow it? Or the intisements of Satan that we should obey them? Sinne is but like *Ezekiels* Rowle, or Saint *Iohn* the Euangelists *Booke*, which in the mouth was sweet as hony, but in the belly as bitter as gall. It is but Satans bait, with which he doth catch men, as Fishes are caught with a hooke; like a cuppe of sweet wine, but mingled with deadly poison, which in the end will prooue the distruction of the drinker.

Or otherwise, sinne is a sower Grape that will set thy teeth an edge; a Leprosie that will infect thee; a Palsie that will shake thee; a Feuer that will torment thee; and a Canker that will eate and consume, the life and marrow both of thy soule and body; and like a thiefe robbe thee of grace, (yea the grace of the Spirit) in this life, and glory in the life to come.

Oh then, since this is the nature of sinne let vs not adde sinne vnto sinne with the Iewes here spoken of, but flye from sinne as a Serpent, and auoyd it as the egges of a Cockatrice. Thus shall we be free from the Apostles reprehension in the words of my Text.

Behold now, or *Goe to now, yee that say to day, or to morrow, &c.*

And thus hauing done with the phrase or manner of the Apostles speach, *Goe to now*: I come next to the matter of it, and in that to the first degree I noted; their presuming to promise that which they were not able to performe

What *Tertullian* speaketh of Confession, we may say of Repentance. *Ceruus sagitta transfixus, vt ferrũ de vulnere expellat, scit sibi dictam nomodendum, Hirundo si excæcauerit pullos nouit illos oculare rursus de sua Chelidonia: peccator restituendo sibi instituta a Deo exhomologesim sciens præteribit illam? Tertullian lib. de Pœnit.*

Ezekiel 3.3. Reuel. 10.9. Sinnes description. *Basilius Hom. in Psal. 33. Veluti fumus abigit apes, & fœdus odor columbas expellit, sic Angelum vitæ nostræ custodem abigit graue olens peccatum. Migremus hinc fuit vox Angeli Iudæis ante aduentum Vespasiani. Ioseph. &c.* Let the same sound in our eares Eccl. 22.2.

performe; *Go to now ye that say*, ye that promise thus to your selues.

1. Degree.

οἱ λέγοντες *Ye that say.*

Lorinus obserueth that these Iewes did speake thus, either secretly in their mindes onely, as the Foole that *sayd in his heart there is no God. Psal.* 14.1. Or els openly in their conference one with another, at their common *Burse*, where Merchants vse to discourse of these matters: if either wayes or both, as is most probable. Herein appeareth their foolish presumption, and vaine confidence in their owne strength, in promising to themselues plenty of riches, and length of dayes, without any respect to the will and prouidence of God. And for this, Saint *Iames* doth iustly reprehend them; for if you marke it, as the Prophet *Dauid* speaketh of the wicked man, That *God is not in all his thoughts. Psal.* 10. 4. So is it true of these couetous *Buyers* and *sellers* in my Text.

a

A vaine confidence.

Looke into their whole discourse and you shall find, that there is not so much as God, or the will of God named amongst them. They say they will goe, they will goe to day, or to morrow, they will goe into such a city, they will continue there a yeare, they will buy and sell, and yet gaine. But it is not if the Lord will? If God will giue them leaue? But absolutely without any condition, as if they themselues were Lords of the time, and Gods to giue length of life at their pleasure. And herein they are like that rich man in the Gospel, of whom our Sauiour speaks, *Luk* 12.18.19.20. Verses: That when he saw his goods increased, he resolued thus with himselfe; *I will pull downe my Barnes and build greater, and therein wil I lay my goods, and then will I say to my soule: Soule thou hast much goods layd vp in store for many yeres: take thine ease, eate and drinke, and be merry.* But because this man was rich, and wanted a Title, God stileth him by the name of a Foole: *Thou Foole this night shall thy soule be required of thee, and then whose shall those things bee which thou hast*

 prouided.

prouided. And too many such Fooles there are in the world, who are rich vnto themselues, but not rich vnto God, as our Sauiour concludeth, *Luke 12.21.*

And from hence it comes to passe, that in remembring themselues they forget God, and determine their actions, and their intents and purposes, without once calling of him to their councell: But therefore it falleth out, that they are often deceiued, and God sheweth them their folly by wofull experience. Saint *Gregory* relateth a like Storie of a man that did vehemently attend vpon dreames; and on a time being promised in a dreame that he should liue long, he grew on a sudden intollerable couetous, labouring by all meanes to heape vp huge masses of treasure, least he should want, and become poore in his old age: but this was preuented, for in a little time, hauing gathered much together, he dyeth on a sudden; And like that incredulous Prince of *Samaria*, that would not beleeue the plentie prophecied; he onely saw the abundance of wealth with his eyes, but had not that happinesse to taste thereof. Saint *Chrysostome* therefore in his latter Homilie, vpon the 115. Psalme, shewing that euery man is a lyer, he giueth this reason; because they promise many things concerning this life, that they will *build* and *plant*, *Buy*, and *Sell*, or the like, and not much after (saith he) perhaps the same night, or within a fewe dayes they die, not performing that which they promised.

Saint *Gregory lib. 4 Dialog cap. 49.*

A dreamer awaked.

S. Chrysost. Hom.

This is the folly of the world, and *Ignatius* wisely reprehended this: who when one came to him, & told him he would doe such a thing a month after; He answered, *Bone Deus tam diu te victurum putas?* Good God, doest thou thinke thou shalt liue so long? (As if he had said) Hast thou a Lease of thy life? or hast thou bought a free hold from God, without a Tenure *in Capite*, or dependance from him? or art thou not rather a Tenant at wil, and hast not one houres time granted vnto thee?

3. No Lease of our liues.

If

If this be thy estate, then certainely thou reckonest without thy Host, and art too too bold in promising this to thy selfe, without any condition of the will and pleasure of God. For thus thou mayest deceiue thy selfe, whosoeuer thou art, but thou canst not deceiue God, as *Thales* when he was asked this Question. *Whether the deeds of men, might deceiue the Gods.* He answereth excellently, *Noe, nor their thoughts neither.* For κάρδιο γνώστης ὁ Θεός, God is the Searcher of the heart (saith he) as *Laertius* reporteth in his life. *Valerius Maximus. lib 7 cap. 9*

And God is the Ruler and Director of meus actions also, at the least *permissiue*, they can doe nothing without his leaue and permission. A mans heart may deuise his way, but the Lord ordereth his steps, saith the wise man. *Prou.* 19.9. *I know* (saith the Prophet) *that the way of man is not in himselfe, it is not in man to direct his steps. Ieremie* 10.23. I may conclude this point then, with that saying of *Hanna.* 1. *Sam.* 2.3. *Talke no more so exceeding proudly, (ye that say to day and to morrow) let not arrogancy come out of your mouhes, for the Lord is a God of knowledge, and by him actions are weighed.* It is not in your owne power to doe what you please, but in the power and will of God, who ouer-ruleth and ordereth all things.

It is the dutie of Christians therefore, to promise nothing to themselues for doing of things to come, except they first adde this condition, *If the Lord will:* and thus submit their wills to the will of God. And thus Saint *Iames* concludeth out of my Text, in the Verse that followeth it: For ye ought to say, If the Lord will, and if we liue, we will doe this, or that. Vpon which *Aquinas* noteth; that the Apostle assigneth a two fold condition; The first, in respect of God, without whose will nothing can be done: The second, in respect of man, but this is set after the former, because the will of man should depend vpon the will of God. Saint *Paul* therefore speaking of things to come, commonly vseth this phrase of speach;

Gods will, a godly mans guide.

Aquinas in Jacob.

speach; *If the Lord will?* Thus you may read: Acts 18.21. Where being intreated to stay longer at *Ephesus*, he tels them he must needs keepe that Feast at *Hierusalem*. But (saith he) *I will returne againe vnto you, if God will.* And *Rom.1.10.* He prayeth that hee may haue a prosperous iourney, *by the will of God to come to them*, And *1.Cor.4.19. I will come vnto you shortly, if the Lord will.* And the like you may reade, *Phil.2.24.* And in diuers other places: vpon which *Theodoret* well obserueth; That euen those things which did pertaine to the saluation of so many men, are willingly submitted by Saint *Paul*, to the will of God. *Nec dicat hic mihi Iurisconsultus aliquis* (as *Catharinus* speaketh) And let not any Lawyer here tell me out of his Rule, that these conditions being secretly vnderstood, it is in vaine to expresse them, being the expressing of those things which are imployed may seeme needlesse. For the expresse naming of the condition may worke in vs a wholesome remembrance of imminent death, and consequently of diuine ayde, most necessarie for vs; the meditation of both which will make vs walke warily in righteousnesse and true holinesse, like such as are wise vnto saluation. These conditions therefore, (as *Hugo* vpon my Text concludes) *Semper vel apponendæ sunt actu, vel intelligendæ habitu.* They are alwayes either to be applyed in act or vnderstood in habite. *Hypothesis*, is thus, to be present in all our resolutions. *If the Lord will, and if we liue we will doe this, or that.*

Theodoret. in Iam.4.15.

To preuent an Obiection.

Hugo in Iacob.

Ben-Syra in Sentent.

Amongst the Sentences of *Ben-Syra*, who is reported to be the Nephew of the Prophet *Ieremy*, The eleuenth Sentence is: That the Bride doth often ascend into the Bride-chamber, and yet knoweth not what may happen vnto her, whether ioy or sorrow, life or death. This Sentence an Hebrew Author expounding giueth this instruction; Let not any man say he will doe this or that, except he first say *If the Lord will.* And to enforce this, the same Author relateth a most fearefull example.

Ribaden in vita.

There

There was a man (saith he) that presumptuously said thus among his friends, To morrow I will sit with my Bride in the Bride-chamber, and I will ioine in the rights of Wedlocke with her; his friends that heard him, bad him say, *If God will*: But he prophanely replyeth; *Siue velit, siue nolit Deus.* Whether God will, or will not, I will sit to morrow with my Bride, in the Bride-chamber: and so he did sit with her all day (as the Story runneth) but at night when they went to bed, before he obtained his desire, they were both stricken with sudden death. Thus did God punish his presumption, that by his Example, others might learne to take heed. The reward of prophanenesse.

And not much vnlike to this, is that which is related of *Soliman*, the King of the *Turkes*, who being much grieued because his Kingdom was disturbed by his sonne, one of his chiefe Princes told him, that hee would take his sonne away, that he should no more trouble his kingdome: But because he did not adde, *If it please God, or if God will*; the King commanded presently that his head should be taken from him, before his face: So subiect is man to be preuented, when he doth not submit his will to the *will of God*. The Heathens were exceeding religious in this kinde, who when they did vnder-take any weighty matter, they commonly added this phrase. *Si Dij velint*, If the Gods will. Thus *Cicero* in his fourth Oration against *Verres*, and with him *Plautus* and diuers others; amongst which, that of *Socrates* in *Plato* is worth the noting; when he teacheth *Alcibiades* that he might auoyd the inordinate affections of the minde: *Non dicendo, Si ipse* Socrates *vellet sed si Deus*: Not by saying if *Socrates* would, but if God. *Salmeron in Iacobid.* *Plautus in penultim. Act. 4 scen: vltim* *Plat. in Alcib.*

O then beloued, be it farre from vs that we should bee found so irreligeous in this point, lest euen the Gentiles themselues doe rise vp in iudgement against vs, and condemne vs. Let vs rather striue to be obedient, and submit our wils to the will of God. A Caueat for Christians.

And to moue vs to this we haue the example of Christ himselfe, who praying vnto his Father in the bitternesse of his soule (when his sweat was like drops of bloud trickling downe to the ground,) *Father if it be possible let this cup passe from me*: (he addes in the end this condition required in my Text) *Neuertheless not my will but thy will be done.* Vpon which Saint *Bernard* sweetly, *Bern. in Serm.* *Memento te fratres quod Christus ne perderet obedientiam perdidit vitam*: Remember brethren how that Christ that he might not lose his obedience (to the will of his Father) he lost his life. And if Christ did this, how should we follow Saint *Aug. in Psal. 39* *Augustines* counsell; *Sit Dei voluntas regula nostra*, Let the will of God be the rule of our wills, and binde our selues by obedience vnto it. It is related of *Cyrus* King of *Persia* that he was obedient to the Law of *Armes* that hauing his sword drawne to kill his enemie, and *Alexand de Alex. lib. 1. ca. 20* hearing the retrait sounded, he presently stayed his blow and saued his life. And oh that there were such a readinesse in vs, to be obedient to the Law and Will of God. We should be like vnto good Souldiers in the *Battel*, who when the word is giuen are ready to obey whatsoeuer is commanded: We should resolue with *Epictetus*, *Semper magis volo quod Deus vult quam quod ego volo.* I will alwaies rather doe that which God wills, then that which I will, yea, I will follow him in his will as a Footeman doth runne by his Master: what he wills I will embrace, and what he wills not I will shunne and auoide. O most diuine resolution (as *Lypsius* well noteth) and fit to bee followed of euery Christian, because if we doe thus we shall be crowned with a garland of Graces in this life, and of glory in the life to come. And thus hauing (though with much labour) ascended the first step. I noted the presumption of these Iewes in promising that they could not performe.

A diuine resolution.

2. Degree. *Go to now ye that say.* I come now to the Second, in setting downe the time of this resolution, *To day or to morrow.* And

And heere you may note the readineſſe of theſe preſumptuons Iewes, to ſeeke and labour for gaine. *They will goe to day or to morrow*, That is, preſently without delay, If it be poſſible to day, or at the fartheſt to morrow, they will not ſtay one minute longer, And herein they ſhew their worldly wiſedom; They are wiſer (ſayth Chriſt) in their generation then the children of light: they wil not deferre, and put off the time, leſt they ſhould come too late: for it is better to come a day before, then a day after the Fayre (as the Prouerbe hath it.) I haue read of a Popiſh Prieſt, that forgetting the Sunday before to bid the Feaſt of Saint *Andrew* Holy-day, he made a ſpeach to the people vpon the day: Telling them that the feaſt of Saint *Andrew*, was a great and memorable Feaſt; that he was a holy Martyr, beloued of God, and honoured of men, that for his ſake they ſhould tame their wanton bodyes, and humble themſelues with Faſting, becauſe this was the cuſtome of the Saints, this the holy Fathers had inſtituted. And (as the Author relateth it) he concludeth his ſpeach thus: *Præmoneo ergo omnes in Martyris huius honorem, quod ieiunare debuit (inquit) heri.* I forewarne you all therefore, that in the honour of this Martyr, ye ſhould haue faſted Yeſterday. This was the forgetfulneſſe of the Prieſt, that made him to commit this abſurditie. 1 A worlings wiſedome. Sir Tho. More.

But if ye looke vpon the men in my Text, you ſhall find them to haue better memories, They doe not conſult to day what they would haue done yeſterday, but rather yeſterday what they will doe to morrow. *To day or to morrow, we will go into ſuch a Citie.*

Herein they are quicke, and ready, and prepared like a hungry labourer, whoſe ſtomacke waites for his dinner, and whoſe belly thinketh his throate is cut: or like a diligent Waterman, that attendeth with expectation for his *Fare*, and ſtriueth continually to be the firſt man that ſhall ply him: they more ready then the Centurions 2 Light footed for gaine. Mat. 8. 9.

ſeruant,

Seruant, who if his master bade him goe, he went, if he bad him come, he came: For if their Master (sirnamed *Gaine*) bid them goe, they runne; if he bid them runne, they flye, adding wings vnto their feet; such is their speedy and immoderate desire of *Gaine*. Herein they haue Eagles eyes and the wings of a Falcon to flye swift after the prey.

3 Slow to Repentance.

But if you take them in another kinde you shall finde them as slow; If yon aske them when they will repent of their sinnes? when they will forsake their beloued *Delilah*, their sweet sinne, in which their soule delighteth: their Couetousnesse, their Cosenage, their Bribery, and Extortion, or the like: you shall not finde one *Hodie* amongst them, their answer will be continually, *Cras, Caas*, to Morrow, to Morrow, to Day is too soone, to Morrow is time enough, and when to Morrow is come, we shall then haue a *Cras*, and a *Cras*, to Morrow, and to Morrow still. *Hodie*, to day will not be found: so that we may well demand with the Poet,

Martial. in Epigram.

Dic mihi cras istud Posthume quando venit?

Tell me O *Posthumus*, when will this morrow come? How long is this Morrow? Where is it? Or where may a man finde it? What doth it lye hid among the *Parthians*? Or *Arminians*? Or is it like to a *Parsonage* in the hand of a Couetouse *Patron*?

Cras istud quanti dic mihi possit emi?

Oh tell me for how much this Morrow may be bought?

Cras viues hodie cum viuere Posthume serum est
Ille sapit quisquis Posthume vixit heri.

Eccles. 41. 1. Thou sayest thou wilt liue wel to Morrow, when it is late

to

to liue well to day: He is wise *Posthumus*, who began to liue well Yesterday? But as the remembrance is bitter to a man that liueth at ease in his possessions: so is repentance to a man that liueth with pleasure in his sinnes: And therefore he still puts it till the morrow; It is as welcome vnto him as *Snow in Haruest*, or the entertainment of *Bridwell* to a lasie Begger. Eccles. 41.1.

The Apostle tells vs, that the wisdome of the world is foolishnesse with God, and tis verified in my Text. These men that are so exceeding wise in matters of this life they shew themselues to bee very fooles in those things that belong to the life to come: so that in these Scholers of the World, that also is made true, *The greatest Clearkes are not the wisest men.* For they desire not to be like to *Iohn* the Baptist, who was holy from his mothers wombe: but rather like the euill Thiefe vpon the Crosse, who put off his repentance till the last, and then wanted grace to repent, *Luke 23 39.* But if the Shippe be in danger by leaking, it is to be mended in the hauen, and not to be deferred till they come to Sea. If the wall of the Citie be broken down, it is to be builded in peace, and not to bee put off till the time of warre; lest both Ship and City be ruinated on a sudden. For thus the labor will be lost, be it as great or greater then these mens in my Text, who are willing to trauell Sea and Land *that they may get gaine*: like the Pharises to make one of their profession. 1 Cor. 3.19. 4 Wise too late, like the latter raine after Haruest. Luc. 23.39. Mat. 23.15.

For this they promise in their presumptuous boldnesse, which is the third Degree I noted, and comes in place now to bee spoken of. *Wee will goe into such a Citie.* 3. *Degree.* *Lorinus in Iacob.*

According to the Greekes this Verbe and the rest that follow are reade in diuers Bookes, in the Subiunctiue Moode.

Let vs goe, let vs stay a yeare, let vs buy and sell, and get gaine.

And thus they haue the power of exhorting, or of commanding, as *Lorinus* noteth.

But others reade them in the future Tense of the *Indicatiue Moode*, πορυσώμεθα, *Ibimus*, We will goe as *Arias Montanus*, and our last Translators.

1

No aduenture auoyded to get riches.

And thus it noteth, their more deliberate, and as it were certaine will of vndertaking any, although the most difficult and dangerous iourney, so they might get that gaine for which they sought, And what hard labour will not men vndergoe to get gaine? What danger will they not aduenture to obtaine riches? It was a Question disputed amongst Philosophers, What that was that would make a man not to be weary: And it was answered, *Lucrum esse*, that it was *Gaine*. For *Spes Lucri*, The hope of *Gaine*, doth contemne the perils and hard Aduentures both at Sea and Land. *Impiger extremos currit Mercator ad Iudos, per Mare pauperiem fugiens, per Saxa, per Ignis.* As the Heathen Poet speaketh, The couetous Merchant runneth to the vtmost parts of the Indies, flying from pouertie, by Sea, by Rockes, by Fire, by all daungers whatsoeuer.

A Philosophicall Question.

Iason was stiled the vertuous youth of *Greece*, because (with his Companions) he ploughed the furrowes of the Sea, and entred the raging waters of muddy *Phasis*, and all to get the golden Fleece from *Colchos*. But how often did *Solomon* send with *Hyram* for gold of *Ophyr*? And after him *Iehosophat* though his ships were broken at *Ezion-gaber*. 1 King. 22.48. And how many since haue aduentured more then any of these. For that which was strange and wonderfull in the golden age of the world, hath since bin made as common as the high way; Sea and land, & all are one to get *Gaine* though the peril be neuer so great; It is not the Pirates on the waters, nor the theeues & robbers on the land, that can hinder the men in my Text, from their intended iorney. But come what will come, their resolution shall hold, *We will go into such a*

2. Chron. 8.

1. Kings 22 48.

Citie.

Citie. That of Saint *Augustine* is verified in his fiftieth Sermon, *De Sanctis. Quotidie negotiatores de naufragio nudi euadunt, & iterum nauigant ad periculum.* These *Buyers* and *Sellers* doe dayly escape (euen naked) from shipwracke, and yet againe they wil sayle through the depth of danger: For what can affright them from getting of *Gaine?*

Augustin. serm. 50. de Sanctis.

2 Men marryed to gaine.

The couetous men (sayeth Saint *Augustine*) say, that in their heartes which they dare not say with their tongues; *Quis nos separabit de cupiditate auri?* Who shall seperate vs from the loue of gold? shall tribulation? or anguish? or persecution? or the like? Nay, they may say that also to the golde, which they make their God; *Propter te occidimur quotidiè:* For thy sake are wee killed all the day long.

Augustin. Tract. 9. in 1 Ioh. n.

Rom. 8. 35.

Psal 44. 11. Rom. 8. 36.

For to let passe former Ages, if wee looke into these our Times, what strange Prises and Enterprises are dayly vndertaken, both by Sea and Land, on Horse, and Foot, as if they would tempt the God of Heauen, to see whether hee will punish their desperate boldnesse or no? And all to get a little *gaine?* It is not foule nor faire, not wet nor dry, not cold or heat, that can hinder men in their passage from one *Fayre* to another, from one Citie to another, from one Kingdome to another, and all to get this much admired *Gaine.*

If you marke the consultation of these men, you may obserue their vnanimitie and agreement, in seeking for *gaine. Wee will goe into such a Citie* (that is with one consent) *and continue there a yeare, and Buy and Sell, and get Gaine.*

And oh, that there were such an agreement amongst Christians, in seeking for heauenly *gaine*: Oh, that they would be all of one heart, and of one minde, as they were in the Primitiue times, that there might not bee such Seisme and diuision in the Church of God, to the dishonour of Christ, and apparent danger to their own soules.

3 More agreement to seeke earth then heauen.

But oh, that they were possessed with the loue of God, as they are possessed with the loue of the world?

Oh, that they would take as much paines for the foode and rayment of their Soules, as they will for the pleasures of their bodyes? This vnitie were excellent, and this labour should be sure of reward.

Matt. 6 33. It was the counsell of our Sauiour: *Quærite primum*: Seeke yee first the Kingdome of God and the righteousnesse thereof, and all these things shall be added vnto you.

But the most now a dayes, are rather like those Citizens, against whom the Heathen speaketh, that would say thus with themselues: *Quærenda pecunia primum est, virtus post nummos.* Money is first to be sought for, and vertue after money. But this is the voyce of the Egyptians, not of true Israelites, they pronounce *ibboleth*, not *Shibboleth*; and loue the Flesh-pots of *Egypt*, better then the Milke and hony of the Land of *Canaan*.

Horat. Epist.

And hence it is that they will trauell ten mile for the hurt of their bodyes, rather then one for the good of their soules, and stay a whole yeare at a *Mart*, rather then one houre at a *Sermon* This was the disposition of these Iewes, in my Text.

We will goe into such a Citie, and continue there a yeare.

4 *Degree.* Which is the Fourth Degree, obserued; Their presumption in setting downe the time of their aboade.

ἐμπορευσώμεθα. *Et faciemus*, And let vs make there a yeare, that is, make vp a yeare in Merchandizing (if you will) Or *Commorabimur*, Let vs stay there, as *Pacs*, or, *Transigamus*, Let vs passe there, as *Vatablus*; Let vs dwel, or (continue) there a yeare as our last Translators.

I Nothing tedious that seemeth commodious.

They thinke no time too long to stay where they may get this gaine.

This is the disposition of worldly minded men; the reason

reaſon is, becauſe they delight and take pleaſure in *Gaine. For where thy Treaſure is, there will thy heart bee alſo. Mat. 6. 21.* And where the heart and affections are ſettled, nothing ſeemeth heard, or vnpleaſing.

Omnia vincit Amor, labor improbus omnia vincit.

Loue, and hard labour will ouer come all things. *Iacobs* ſeuen yeeres ſeruice which he ſerued for his beloued *Rachel*, ſeemed but a few dayes vnto him, becauſe his affections were pleaſed. *Geneſ.*

2 A little ſeemeth too much, if giuen God.

And ſo it is with the men heere reproued, and with ſuch as they are in the world, a whole yeare is nothing to get this gaine, becauſe they loue it. But if it were in the ſeruice of God, many will thinke one day too much for that they are like thoſe againſt whom the Prophet ſpeaketh: that ſay; *When will the Newe Moone begin, that we may ſell corne, and the Sabbaths, that wee may ſet foorth wheat, making the Epha ſmall and the Shekell great, and falſifying the ballance by deceit. That they may buy the poore for ſilver, and the needy for ſhooes. Amos* 8.6 That will thinke much to giue halfe a day vnto God, though he hath giuen their whole life vnto them But were it to get gaine, they would quickly ſay with the men in my Text.

We will goe into ſuch a Citie, and continue there a yeare, as Saint *Iames* relateth it.

3 They promiſe long life, who are not ſure of to morrow.

This is the boldneſſe of theſe ſelfe-conceited earth-wormes, that thinke the Law is in their owne handes, as if they might promiſe and performe at their pleaſures.

But ſtay yee blinde Miſers. that hunt ſo faſt after *Gaine*? Lets diſpute the Caſe a little.

Can yee make a Yeare or a Moneth, or a day, or an houre, or a minute of time? What if yee dye within a weeke? How then will yee ſtay a yeare? What if yee liue not till to Morrow? How then can ye ſtay a Month?

Ye cannot make one haire white or blacke, and how then can you adde one day vnto your liues? Seeing your life is vncertaine, and ye know not what shal be on morrow, as it is in the next verse to my Text.

For what is your life? (saith the Apostle) It is euen a vapour that endureth for a little time, and then vanisheth away. And had the Iewes in my Text, but seriously considered the vncertainety of their liues, and the suddennesse of death, they would not so boldly haue presumed of a *Yeare*, or a *Moneth*, or a *Day*, or an *Houre*.

We will goe into such a Citie, and continue there a yeare.

But they are like those that put farre off from them the euill day, and cry Peace, Peace, vntill death come vpon them on a suddaine, and the cloudes of darkenesse before they be aware: For they thinke themselues to be immortall, and that death will not once dare to assault them.

Recitant Cedrenus, Zonaras & Diaconus.

I read of *Alamundarus* the Prince of the *Saracens*, (who was baptized by the *Orthodoxe Diuines*, in the 512. year after Christ) That when *Seuerus Monachus*, the Eutichian Heretike sent two Bishops vnto him to infect him, *Labe Eutichiana*, with the Eutichian blot, *affirming that Christ dyed as hee was God*; The Prince confuted them elegantly, on this manner.

Haresis Eutichiana.

I haue receiued (saith he) this day a Letter of Newes, *That Michael the Arch-angell is dead*: Which when the Bishops heard, they answered presently, that this newes could not bee true; because the nature of Angels is immortall, and cannot die. To whom the Prince replyed; *Quomodo ergo vos affirmates Diuinitatem mortuam?* How then can ye affirme, that the Diuinitie of Christ is mortall: since ye confesse that the Angels (farre inferiour vnto Christ) are immortall.

4 The Worldlings hope frustrated, when death is proclaimed.

In like manner, beloued, or not much vnlike to this, we may confute those mortal Immortalists in the world, who liue as though they should neuer dye: For if wee should

should tell (as Newes) that *Methusalah*, or Saint *Iohn* the Euangelist, or any particular man now liuing were immortall, & could not dye, they would answere presently, (like the Eutichian Bishops) This newes cannot be true, because the nature of man is mortall: and it is a Statute inacted by the Parliament of Heauen that all must die. *Heb.9.27.* And since this is so, how then can ye dreame (ye sleepy Miscreants) that you your selues are immortall? Or how can yee presume to liue as if you should neuer die? Since *there is no man that liueth, that shall not see death*, as the Psalmist speaketh: That we must die it is most certaine, but when we shall die it is vncertaine: for we are not sure of to morrow, mnch lesse of a yeare, as if we might presume with the men in my Text.

Heb.9.27. *Mors μόρος. i.e. æqua omni id. portio.*

Psal.89.48.

We will goe into such a Citie, and continue there a yeare.

Saint *Augustine* saith, we are bound to giue praise vnto God, because he hath left the last day of our liues vncertaine, and he giueth a reason of this, in his answere to the Pagans,, who insulted ouer the Christians, because the gate of repentance was alwaies left open in the Church, as if by promising pardon in repentance, wee gaue men libertie to sinne.

Hom.87. Hom.50.

Saint *Augustine* answereth, *Ne desperando augeamus peccata, propositus est pœnitentiæ portus, ne sperando augeamus, datus est dies mortis incertus*; Least by despairing wee increase our sinne, the gate of repentance is left open; and least by presuming we increase them, the day of death is left vncertaine: As if the vncertainety of death, were a sufficient motiue to keepe vs from sinne.

Nihil sic reuocat hominem a peccato, quam frequens mortis meditatio. S *August lib.1. cont. Manichi.*

And this might haue moued these couetous presuming Iewes, that are so resolute in their iourney, and stay when they come to the Citie appointed, yet no vncertaintie could hinder their proceedings But I remember what councell *Cyneas* gaue long since to *Pyrrhus* King of *Epire*, when he asked his aduice concerning his warre with *Rome*.

Trelcatius de breuitate vitæ.

5 No true rest but in God. Therefore Saint Christ. *Fecisti nos Domine ad te, & inquietum est cor nostrum donec quiescat in te. August. Confess. lib. 1. Cap. 1.* Thus should Christians resolue to seeke rest.

O King (saith he) after wee haue ouer-come *Rome*, and subdued all *Italy*, what shall we doe then? To whom *Phyrrus* answered, We will cary our Armie then into *Sicile*, and thence into *Libia* and *Carthge*. And what shall we doe then? (saith *Cyneas*. Wee will goe then (sayth *Pyrrhus*) into *Macedonia* and subdue all *Greece*. *Cyneas* demandeth againe; *Et quid deinde agemus?* And what shall we doe then? To whom *Pyrrhus* answereth: *Tum quiescemus & tempus in otio traducemus*. Then we will rest, and spend our time in pleasure. Whereupon *Cyneas* replyeth; *Quare iam ab hoc tempore non fruimur hac quiete?* O King, Why doe wee not from this time inioy this sweet and quiet rest, and not seeke so many dangers, and hard labours, and all to get this rest at last.

6 Heauens treasure's content, when earth's make to repent. *Bern. serm 4. de ascention. O vere & felix & gloriosa satietas, O Sanctum Conuiuium: O desiderabiles epulæ vbi auxietas nulla, nullum poterit esse fastidium, quoniam satietas summa & summum erit desiderium.*

And thus might I reason at large, with all insatiable *Gaine-hunters* in the world, and giue the like aduice to euery one of them: But I will conclude this Point briefly, with a councell to you my hearers, like that of our Sauiour to his Followers *John* 6.27.

Labour not for the meat that perisheth, nor for those riches that haue wings, and can fly away from you in a Moment: but labour for the meat that endureth, for those true riches which will last to euerlasting life: seeing our life is vncertaine and we cannot rightly say with the *Iewes* here spoken of:

We will goe into such a Citie, and continue there a yeare.

Because wee are not sure of one day (as I said before) therefore let vs not trauell, with insatiable carke and care, from Citie to Citie, presuming to set downe like the men in my text, not onely the time of their abode, *And continue there a yeare.* But also the Action what they will doe; which is the Fift steppe, or Degree of their presumption in order of my Text. ἐμπορεύσωμεθα.

And Buy and Sell

5. Degree.

Saint *James* reprehending the sinnes of presumption, and couetousnesse in generall he taketh a particular example

ample, *a Mercatoribus*, from *Buyers* and *Sellers*, Because these (saith a good Interpreter) being often blinded, with the desire of *Gaine*, and trusting too much to their owne industry, they forget the thought of Diuine prouidence, and determine their affaires, without asking councell at the Oracle of Heauen. The Apostle therefore correcteth them, not onely for their pride in presuming (of which you haue heard already) but also for their couetousnesse in *Buying* and *Selling* of which I am now to speake. *Estius in Iacob.*

Goe to now, ye that say to day, or to morrow, we will goe into such a Citie, and continue there a yeare and buy and sell.

The Greeke word ἐμπορος Which signifieth a *Buyer* or *Seller*, is in Hebrew, *Meker*, from the verbe *Makar*, or *Machar*, which signifieth to *sell*, and from thence our English word Merchant, as an *Etymologist* obserueth.

Concerning Merchandise, or *buying* or *selling* in Generall, I wil (by Gods assistance) briefly passe thorow these three Passages. *3. Passages.*

First, that *buying* and *selling* in it owne nature is a calling lawfull, necessary, and commendable. 1

Secondly, that it is full of daungers and occasions to sinne. 2

Thirdly, that there are diuers wayes by which it is made vnlawfull. 3

But first it is lawfull, and that by a three-fold Law, the Law of *Nature*, the Law *Written*, and the Law of *Grace*. *1. Passage.*

It is lawfull by the Law of *Nature*, because (as the Schoolemen obserue) there are many things necessarie for the conseruation of humane societie, which cannot conueniently bee communicated by one, to the other, without this Calling of *Buying* and *Selling*. For howsoeuer God hath placed vs in a land (like the land of *Canaan*) that floweth abundantly with milke and hony, that hath so many things within our owne Borders, fitting *Scotus in 4. distinct. 15. qu. 2. 1. Law of Nature.*

O happie England! thou forget not Gods fauour.

for foode and raiment, that wee may liue well of our ſelues, without the helpe of other Nations: Yet the Lord hath not dealt ſo with euery people, neither haue they felt his mercyes in ſuch abundance, and therefore it is needfull and profitable, that there ſhould be this enterchangeable Commerce between Kingdome and Kingdom, Citie, and Countrey, man and man, and that there ſhould bee a fit and conuenient *Gaine*, due vnto euery Tradeſman, as a reward of his induſtry, for the common good.

The neceſsitie of Merchants.

What Saint *Paul* ſpeaketh of vs that are Spirituall Merchants, that bring you the rich treaſure of the kingdome of heauen (though in earthen veſſels) that call and cry vnto you; *Come buy Wine and Milke* (the Wine of the Law, and the Milke of the Goſpell) *Buy without money or money-worth*; (as the Prophet ſpeaketh.)

Eſay 55.1.

This is true alſo of Temporall Merchants; *Who goeth a Warre-fare of his owne coſt?* 1. Corinth. 9. 7. It was the Law of God; *Thou ſhalt not muſſell the mouth of the Oxe, that treadeth out the Corne.* Deut 25.4 And our Sauiour affirmeth in the Goſpel; *That the labourer is worthy of his hire.* Luke 10.7.

3 A fit gaine due to Tradeſman.

And hence it comes to paſſe that as Merchandiſe hath beene auncient, euen in the dayes of *Noah* (as *Ioſephus* affirmes) ſo it hath beene glorious in former Ages; By this we haue gotten acquaintance with forreigne Nations, and the Kingdome of *Chriſt* hath beene enlarged; By this we haue leagues of amitie, contracted with people of diuers Languages: By this we haue gotten knowledge and experience in ſeuerall Sciences. Yea, ſome Merchants haue been builders of great and famous Cities (as *Plutarke* in *Solon* reporteth.) And not to trauell like a Merchant beyond the Sea, if we make a ſearch neerer home, how many religious Merchants and Tradesmen, haue been Benefactors to the Vniuerſities, for the maintenance of learning and Pietie.

Ioſephus lib. antiqu. 1. cap. 7. inuentione rerum.

4 The honour of Merchants.

Plutarke in Solon.

Yea,

Yea, this Citie can witneſſe their workes of charitie to the poore; and this Place is not ſilent of that good, it hath and doth dayly receiue from them.

The names of Benefactors reheatſed at the Croſſe for euer.

All this, and more then this, maketh for the honour and Lawfullneſſe of this Calling, further to approue it. The Patriarke *Iacob*, in his Inſtitution of the Common-wealth of Iſrael, at the time of his death, when hee gaue to euery one of his ſonnes a ſeuerall Calling; *Iuda*, a Prince; *Leui*, a Prieſt; *Dan*, a Iudge; *Gad*, a Warriour; *Iſachar*, a Husbandman; amongſt the reſt, there is *Zabulon*, a Merchant, as a calling lawfull and fitting for a Common-wealth. Gen. 49. 13.

Thus was it approoued before the Law written. 2. Law written.

And if wee looke vpon that alſo throughout the whole Booke of God, you ſhall finde no negatiue Precept, by which this ſhould bee forbidden, which if it had been vnlawfull, would not haue been forgotten.

Laſtly, it is alſo approoued in the Law of Grace, 3. Law of grace.

Chriſt himſelfe compareth the Kingdome of Heauen, vnto a Merchant, That hauing found a Pearle of great price, ſelleth all that hee hath, and buyeth it. *Matthew* 13. 45.

(Nowe wee reade not that *Chriſt* did compare the Kingdome of Heauen, to any thing which was in it owne nature vnlawfull.)

I Thus approoued by Scripture.

And Further, the vniuerſall authoritie of the Church of *Chriſt*, hath alwayes approoued the Trades of *Buying* and *Selling*, allowing a fite and competent *Gaine* for them.

As *Iohn* the *Baptiſt* therefore, did not condemne the Callings of thoſe perſons, that came vnto him, with διδάσκαλε τί ποιήσωμεν; *Maſter what ſhall we doe?* Luke 3. 10.

But onely inſtruct them in their duties, *Luke* 3. 14.

So Saint *Iames*, in my Text, hee doth not condemne the Calling of *Buyers* and *Sellers*, but onely reproone the abuſes that they are ſubiect vnto.

For the callings in themselues are lawfull, Christian, and commendable, being such as are profitable for the order and ornament both of Church and Commonwealth, (as a learned Diuine well noteth).

Hemingius in Iacob, cap. 5.

2 An encouragement, for all Christian buyers and sellers.

And therefore here by the way is an excellent comfort and incouragement for all such, as doe lawfully vse the trades of buying and selling. Their callings are warrantable by the word of God, and therefore truely following the workes of their calling, they performe that seruice which is acceptable to God; and may expect with ioyfulnesse a blessing from him.

Whereas on the contrary part those that liue in no Callings, or in Callings vnlawful, they may certainely looke for a curse, but not a blessing.

But howsoeuer this Calling is lawfull, yet it is dangerous and full of occasions to sinne; which is the second *passage* I obserued.

2 *Passage.*

And to shew you this, I might take occasion to dispute the lawfulnesse of diuers vnnecessary *Trades* disallowed by *Casuists* (as Vsury and Stage-playes are by other Diuines.) I might enter into diuers Cases of conscience concerning *buying* and *selling*; as

1 Cases of conscience.

First, whether a Tradsman may set what price hee please on his Wares.

1 *Mald. in 1. Summa qu. 8. art. 10.*

Secondly, whether he be bound to sell according to the legall or naturall price, and with what conditions.

2

Thirdly, whether he be bound to reueale the secret faults of his Wares, or to leaue them to the iudgement of the buyer.

3

Fourthly, whether he be bound to make restitution of that which is gotten by errour or any deceit in trading with diuers other of the like kinde which the time will not suffer me to handle at large.

4

For this time therefore I will leaue you to the Casuist Diuines, who may satisfie you with these or the like doubts. In the meane time, that is true which the Son of

of Syrach obserueth, *Eccles.* 27. 2. As a naile sticketh fast betweene the ioyning of stones, so doth sinne betweene buying and selling. *Difficile est inter ementis & vendentis Commercium non intervenire peccatum*, saith *Leo*. 2 The danger of Trading.

It is a hard matter between the Commerce of the buyer and seller, that sinne should not enter and spoile the bargaine. Some will sweare, but they will not lie; some will lie, but they will not sweare; and some will both sweare and lie, or admit any thing, so they may get that gaine, for which they seeke.

But the substance of such men is often like the wheate in the Siue, tossed to and fro so long; till at last there is nothing left, but the chaffe of sinne, which will make a fire fit to consume them.

That ye may auoyd this danger therefore, I proceed to the third *Passage*, to shew you the diuers wayes by which *Buying* and *Selling* is made vnlawfull. 3. *Passage.*

The first is in respect of the *End*, for where the *End* is euill, there the meanes also is made to be euill: as to giue drinke to a poore man is good, but to giue it to make him drunke, is euill; for as tis not lawfull to doe euill that good may come of it, so tis not lawfull to doe good to an euill end. If therefore the principall end of thy *buying* and *selling* be couetousnesse, which is the roote of all euill, thy *buying* and *selling* which is good in it selfe is made euill to thee. To vnderstand this then, you may obserue that according to *Alexander de Hales* and *Aquinas*, *secunda secundæ* 77. question. There is found only a threefold cause of *buying* and *selling*. 1 The first rule for Tradesmen, a good end. A threefold Direction.

The first cause is for a mans owne satisfaction, when a man doth buy and sell for the maintenance of himselfe and his family, according to that decency which is fitting for his State and Calling. 1.

The second is the cause of good workes, when a man doth *Buy* and *Sell*, not onely for maintenance of himself, but also to get something for the poore, and to be- 2.

ſtow on other pious & religious vſes. The third, and laſt cauſe, is when a man doth *buy* & *ſell* for the good of the of Common-wealth, that he may be able to helpe and aſſiſt in time of need. And for theſe ends *Buying* and *Selling* is lawfull but not for couetouſneſſe, as I ſayd before.

2. *Rule.* A fit perſon.

Secondly *Buying* and *Selling* is vnlawfull, in reſpect of the perſon; It is not fitting for Spirituall men, that haue ſworne to be Labourers in the Vineyard of *Chriſt*, to become *Buyers* and *Sellers* in the Market place of the world. No man that warreth (ſaith Saint *Paul*) intangleth himſelfe with the affayres of this life, that hee may pleaſe him, who hath choſen him to be a Souldier. 2. *Tim.* 2, 4. What Souldiers thinke you then are thoſe, who fight for the world rather then for *Chriſt*? Who are skilfull to *Buy* and *Sell*, not onely their owne ſheepe, but the ſheepe of Chriſt? Chopping and changing of Spiritual Liuings, as if they had bin bound Prentice to the Trade. or practiſed ſeuen yeare in *Bartholomew Fayre*? But if you finde a Merchant-Prieſt, flie him as you would flie the plague (ſaith Saint *Hierome*) for thus *Buying* and *Selling*, is made vnlawfull.

Barte-ſteeple Faire.

Hierom. ad Nepotianum.

3. *Rule.* A conuenient time required.

Thirdly, this kinde of Trade is vnlawfull, in reſpect of the time, God hath kept one day to himſelfe; the day of his Sabboath, in which he offereth freely his owne Merchandiſe, the Kingdome of Heauen, and that without money or money-worth, no ſeruile worke, no *Buying* or *Selling* ought to be ſuffered on this day. *Exod.* 20. 10.

But this Precept hath been commonly broken at common Fayres, and too much tranſgreſſed, by *Buyers* and *Sellers* in this Citie. But thanks be to God, this and diuerſe other abuſes, haue beene in a good meaſure reformed of late yeares in our Land.

And let me in *Chriſts* ſtead here beſeech all thoſe that are in authoritie, and to whom the reformation of theſe abuſes belongeth, goe on forward in ſo good a worke, be zealous in the execution of Iuſtice, in cutting downe

all

all kinde of impieties, be examples of Religion, in your seuerall places, to those that come after you: that resting from sin your selues, and keeping the Sabboath of rest for God in this life, you may haue rest with God for euer in the life to come.

1
4. *Rule.*
A holy place not to be prophaned.

Fourthly, *Buying* and *Selling* is vnlawfull, in respect of the place; For as *Moses* was bid, *To put off his shooes from his feet, because the place which hee stood on was holy ground. Exod.* 3.5. So are all other forbid to come with their shooes on, with their worldly affections to a place that is sanctified. *Profanum*, must bee *Procul a fano.* That which is vnholy, far from the Temple of God And therfore our *Sauiour* casts the *Buyers* and *Sellers* out of the Temple. *Mat.* 21.12. The like Reformation in some measure we haue had amongst vs (Blessed be God for it) it is not lawfull by our Law, to *Buy* and *Sell* in the Temple of God: But yet, let the Magistrates either Spirituall or Temporall doe what they can, we haue some Merchants that will cozen the Law, and *buy* and *sell* (though not in the Temple of God) yet the Temples of God which is worse though they sell their owne soules to the deuil for it. I speake nothing of Merchants beyond Seas, who *sell* Heauen and Hell, and Purgatory, and all to get *gaine*, For *omnia venalia Romæ*; All things are vendible at Rome, (as long since was truely verified) But these are beyond Seas farre distant from vs, and therefore I will let them alone, and come neere home.

2
All things vendible.

And I would to God we had no such *Buyers* and *Sellers* amongst vs; nor Symoniacal Brokers, no Hellish Bribers in the world, that wil stand on the top of the stayres, and blow the Trumpet aloud, (like *Iehus* Captaines) with *Quid mihi dabis, & Ego tradam?* What will you giue me and I will deliuer (the maimed prisoner vnto you) as if *Iudas* like, they were *Selling* of *Christ*, as they are *selling* of that which is his.

2. King 9.13. Mat. 26.15.
A Bonefice curtold like Dauids seruants.

And thus the rich man will *Sell* his soule to the deuill for

for his riches, the voluptuous man for his pleasure, the proud man for preferment, and the most of men will pawne their soules for the least of these. But beloued, let me aduice you, Take heede how you play the Merchant-venturers in this kinde. For the deuill is like an extorting Vsurer that wil take the forfeit vpon the least aduantage; he is as bad as the worst Broker in the Citie: if ye forfeit your soules to him, it will come to passe that at the day of Iudgement, hee will cry vnto God, as the King of *Sodome* did vnto *Abraham*, *Da mihi animas cetera tolle tibi:* Giue me the soules that haue been pawned, and forfeited to me, and take thou the rest to thy selfe. But God grant that wee neuer pawne our soules in this kinde. And let euery one of vs say, Amen, Amen.

4 (*Caueat Emptor.* For no good bartering with Satan.

5. *Rule.*

Lastly, *Buying* and *Selling*, is made vnlawfull by fraud, and deceit, when a man sels that ware for good which is nought: when a man sels those goods for his owne which are stollen; when a man deceiueth in weight and measure, and diuers other the like Cases.

1 Deceit must be auoyded.

Augus. in Psal.

I will begin this point with that Caueat and councell of Saint *Augustine*, in his Comment vpon the Psalmes. Behold (saith hee) how the Deuill proposeth *gaine*, and changeth it to *fraud*, *Lucrum habere non poteris nisi fraudem feceris*. Thou canst not haue the *Gaine* except thou commit the *fraude*. But the *Gaine* is the Baite, and the *fraude* is the Snare, and therefore seeke no longer for the Baite, then thou hast an eye to the Snare, lest thou bee catched on a sudden, and procure woe and miserie vnto thy soule. To seeke *Gaine* by Warre, *Nefas est*, it is wickednesse (saith *Cassander*) to seeke it by Seas, *Periculum est*, It is full of perils; to seeke it by *fraude* and *deceite*, *Opprobium est*, It is shamefull and dishoneſt. But to seeke it by Tillage, or the honest labour of a mans Calling: *Licitum est*. It is lawfull and good.

2 The deuill a Coseoner.

Cassander Epist.

I will therefore end this *Faire* of *Buying* and *Selling*, spoken of in my Text, with one golden Sentence drawne

out

out of the Law of Nature, and approued in the Law of Grace, which I would haue euery Buyer and Seller, especially to remember and to carry home with them for a Fairing.

3 A godly mans Fairing.

And this is that which our Sauiour teacheth, *Mat.7.12. Whatsoeuer ye would that men should doe vnto you, doe ye the same vnto them, for this is the Law and the Prophets.*

Thus may ye get gaine, and possesse it with a good conscience, which these Buyers and Sellers in my Text could not: Because they respected not the manner, but the matter of getting gaine, which is the last Degree of their presumption, the end and drift of all their labour, to get gaine.

καὶ κερδήσωμεν. And get gaine. 6 Degree.

The Apostle doth not simply reproone the men in my Text for getting of gaine, But for getting of Gaine vniustly, and for their immoderate desire of Gaine. It is for their sinne of Couetousnesse, with which so many in the world are infected.

1 The plague of Couetousnes, *Anselm. in Epist. 2. ad Hugon.*

And then which there is nothing more pestilent in humane society. For the desire of money is the roote of all euill. *1 Tim. 6.10.* Excluding from our hearts the loue of God and all goodnesse, as *Anselme* obserueth. A couetous man is like a man in a dropsie, the more he drinketh the more hee is thirsty; he is like the fish Thimnus, that hath but one eye, and swimmeth alwayes with that towards the earth, or like the fish *Polypus*, which is of such a deuouring nature, that he will not spare his owne kind,

Sic est de corde hominis, & amore Dei, quomodo de vase & eo, nam sicut vas quanto magis habet aquam, tanto minus capit ollem: ita cor in quantum occupatur alio amore excludit diuinum.

* Saint *Augustine* had three wishes.

The first, that he might haue seene Christ in his humane nature, vpon the earth. The second, that he might haue heard *Paul* thundring in a Pulpit. And the third,

* *Possidonius in vita.*

that he might haue seene the triumphes at Rome.

2 The Couetous mans Cunning. *S. Denn in Cant.*

The Couetous man can bind them all in one, and this is *Midas*-like, that euery thing he toucheth might bee gold, though he haue *Midas* eares for his labour. Saint *Bernard* Sermon 39. in Canticles, compareth Couetousnesse to a Lady sitting in a chariot, the wheels whereof are foure vices; the first, Contempt of God; the second, Inhumanity; the third, Diffidence: & the fourth, Forgetfulnes of death: the two horses are Niggardlinesse, and Greedinesse, and the Coachman is an Immoderate desire to haue: to which I may adde, the gentleman Vsher that rideth before them, is the Diuell; who because the narrow path is to straight for the Coach of Couetousnesse to goe in, he leadeth them in the broade way, that in the end he may bring both Coach, and Horse, Lady, Coachman and all to the fire of hell: and there they shall be sure to haue enough of punishment, because in this life, they could neuer haue enough of this sinne.

3 A Couetous man satisfied, is a miracle in earth, but not in hell.

Stratonicus was wont to mock at the Rhodians superfluities saying, that they built houses as if they were immortall, and made hanocke in their kitchins, as if they had but a short time to liue. But Couetous men get and spend their riches as if they should neuer die; they are like Mules which carry great burdens of gold and siluer vpon their backes, and eat nothing but hay. They resemble a rich Ward or Orphan that dyeth young before he hath inioyed his Patrimony: they are like a Conduite Pipe through which at occasions water is conueyed into a cesterne but the pipe remaineth dry as before.

4 Couetous men are beggers.

And *Plutarch* saith they are like the Rats that liue in golden mines, which eate the Oare, and yet nothing can be gotten from them till after their death: such is the disposition of Couetous men, who will part with nothing so long as they liue, neither for the good of themselues, nor of their children, and therefore *Diogenes* saide merrily

merrily that he had rather be a Couetous mans sheepe then his sonne; because he would be carefull that his sheepe should haue fit pasture, though he could not find in his heart to giue his sonne fit education. And therefore many times it falleth out that either his sonne prooueth a foole, and so is cozened of that which he hath; or else hee prooueth a vicious prodigall, spending that in a yeare, which his father had beene miserably getting all his life time. This is the iust reward of Couetousnesse: for many are the absurdities that the Couetous desire of gaine will leade a man vnto, this wrought presumption in the men of my Text, for which S. *Iames* doth so earnestly reproue them. *Goe to now ye that say to day or to morrow, we will goe into such a City, and continue there a yeere and buy, and sel, and get Gaine.*

5 Gods iust iudgement on Couetousnesse

Antistenes being asked why he had so few Schollers, answered, that he did driue them away with a siluer rod; meaning that the reward he demanded was thought too much: but if you aske me why couetousnesse or gaine hath so many followers, since it is the mother of so many vices? I answer, she draweth them after her with a golden hooke, And *Quid non mortalia pectora cogis, Auri sacra fames?*

Laertius lib. 6.

1 The diuelish effects of Couetousnesse.

O thou sacred (or rather cursed) hunger of gold, what dost not thou moue the hearts of men vnto? It is reported of *Muleasses* King of Thunes that his owne sonne did put out both his eyes, and this for Couetousnesse that he might get his fathers treasures from him. And of *Polymnestor* King of Thrace, that hauing receiued in trust in time of warre his brother in Law *Polydorus*, yongest sonne to *Priamus* King of Troy, and with him a great quantity of gold; being infected with a Couetous desire of the money, he traiterously slew the child his Brother for which afterward his eyes were iustly put out by Queene *Hecuba*. And besides these, *Henry* the seuenth

1 The sonne killeth the father.

Virgil lib. 3. An.

2 One brother another.

3 Yea the Priest his Prince. *Apollo pro Herodot lib. 1. cap. 24*

uenth Emperour, a Prince endued with most excellent virtues, yet was poisoned with a Popish Hoast, which *Iacobin* an Italian Monke corrupted with money, caused him to take.

4 And hence all mischiefe and malice in the world. Let such counsellers feare *Achitophels* end. 2 Sam. 17. 23.

But what need I seeke abroad for examples in this kind, If we looke into our owne land, what treasons and treacheries, what robberies and horrible murthers, what vnlawfull vndermining of mens estates, of late yeares; yea, what breaking the bonds of amity betweene father and sonne, brother and brother, friend and friend, while there is not wanting a Hellish *Achitophel*, who for his own profit will kindle the Coales of hatefull contention amongst them, and all to worship this filthy Idoll *Gaine*. That may be a reason which Saint *Augustine* obserueth in his eleuenth booke of the City of God and 25. Chapter. *Vtuntur Deo, fruuntur mundo, quoniam non nummum propter Deum impendunt, sed Deum propter nummum colunt.*

They make vse of God (for their owne turnes) and inioy the world for their pleasure, for they doe not serue with their money for God, but serue God for their money.

Thus are the most of men blinded, because they beholde not GOD, in the pure fountaine, of godly content, but in the muddy streames of hatefull Couetousnesse.

5 Yet some refusers of gaine.

And yet it is certaine that there hath been many in the world, who haue been despisers of gaine, especially of gaine vniustly gotten; against which Saint *Iames* complaines in my Text. It is related of *Crates* the Theban that he cast not a little of gold and siluer into the sea that he might the better become a Philosopher. *Lysander* King of the Lacedemonians hauing garments of great price sent from *Dionisius* vnto his daughters, he refused them as not delighting in such rich attire.

And

And I haue read of a great Lord of *Perſia*, that comming from his owne Countrey to *Athens*, and perceiuing that hee ſtood in neede of *Cimon* who was one of the chiefe men in the Citie: hee preſented vnto him two cuppes that were both full, the one of *Dariques* of Siluer, the other of Gold. The wiſe *Grecian* beginning to ſmile, asked the *Perſian*, Whether he had rather haue him his friend, or his hireling? He anſwereth preſently, that hee had rather haue him his friend. To whom *Simon* replyeth, Cary backe thy gold then, for if I be thy friend, it will bee ready alwayes at my command whenſoeuer I ſhall ſtand in need.

French Academie.

2 These are Vtopian birds.

But how few ſuch *Grecians* dwell among vs? Our *Simoniſts* are ſo farre from this diſpoſition, that they will be no friends, except they may firſt bee ſure of the Gold; like ſome Lawyers, whoſe ſence goeth before their vnderſtandings: for till they feele the Fee, they cannot conceiue the cauſe. And therefore it hath beene related, that in auncient times, ſome of them haue had foure hands; two before to take *Fees*, and two behind to take *Bribes*: But if there bee any ſuch now in the world, it is pitie, but that two of their handes ſhould bee cut off, that they remaine no longer monſters amongſt men.

3 No Peny, no Pater-noſter.

I read of *Gorgias*, an excellent Orator, commended by *Cicero*, in many places, that hauing perſwaded the *Grecians* to peace and concord, by an Oration of wonderfull Art, one *Melanthus* ſtood vp, and ſpake thus to the multitude.

4 An obiection anſwered.

My Lords, behold *Gorgias*, how by his eloquent Oration he exhorteth vs to vnitie and concord, who are many in number; and yet hee cannot play the Orator ſo well as to make vnitie and concord in his owne houſe where there are but a few perſons to gouerne and command.

In like manner me-thinkes I heare ſome obiecting, a-

gainst our owne *Tribe*. What? Is there not Couetousnes in the *Gospel*, as well as in the *Lawe*, and in other *Trades*, wherein men haue Commerce one with another? Is there not an ἄγε νῦν, *A go to now*, a reprehension of the Apostle due to them also as well as to vs?

3 The answere.

Theopompus, King of *Sparta*, beeing asked by a friend of his, How a King might keepe his Kingdome in safetie? Hee answered. *By graunting libertie to his Friends freely to tell him the trueth.* I was commaunded *Beloued*, (with the auncient Prophets) before I came hither, to follow this councell, not onely in giuing this libertie freely to others, but also in vsing it freely my selfe, *To speake the trueth.* Therefore to that Obiection, I answere thus.

6 A sinne in one man no priuiledge for another to sinne.

It is true that there was a *Iudas* amongst the twelue *Apostles*, and it is too true, that there are many such Spiders, since crept into the *Temples* of Christ; who seeke to take the Cure but not the care of soules in the Cure. Like Hirelings, who respect the Fleece more then the Flocke: but this will not priueledge those sharpe eyed Vultures, who are quicke sighted to spy out this mote; presuming hence, to speake what they list; both against God and his Church: proclaiming to the world, that although before *Christ*, Almighty God had a Tenth due by his Diuine Law vnto himselfe for his worship and seruice: yet now since the comming of *Christ* hee hath been so liberall, that he hath made himselfe a meere beggar giuing al away to such as they are, & not leauing the right of any thing to himselfe or for his worship and seruice, but what shall be thought fit in their arbitrary deuotions.

Adulterium est, impium est, Sacrilegum est quodcunq; humano furore instituitur, vt dispositio diuina violetur Cyprian Epist. lib. Epist 8.

But the ground of this Athiesticall Error, seemeth to arise from a sacriligious desire of *Gaine*: as if they were of those mens mindes that cry out in the Psalme; *Let vs take to our selues the houses of God in possession.* Let vs *Buy*

7 Couetousnesse breedeth Sacrilege.

and

and *Sell* them as if they were our owne, that we may get *Gaine*. But this is dishoneſt *Gaine*, againſt which the Lord hath ſpoken by his Prophet; *Behold, I haue ſmitten my hand at the diſhoneſt gaine. Eze. 22. 13.* And againſt this the Apoſtle ſpeaketh in my Text, and therefore bee it far from Chriſtians to nouriſh the deſire of this in their hearts. For as Saint *Auguſtine* obſerueth, of ſurfetting and drunkennes, *Multi in hac vita manducant quod poſtea apud inferos digerant* Many men eat that in this life, which they muſt digeſt afterwardes in Hell. So it is true likewiſe, of ſuch vniuſt and ſacrilegious *Gaine*. Many men buy that in this life that they muſt pay for in Hell, where they ſhall alwayes bee paying. and yet euer bee in debt which is a hell vpon earth, and much more a hell in Hel, as theſe men without repentance ſhal find; & this repentance manifeſted by reſtitution at the leaſt, *Voto, ſi non facto*: In wil and deſire, if not really and indeed (vnto which all are bound if they be able.) For, *non remittitur peccatum niſi reſtituatur oblatum*. Saith Saint *Auguſtine*, The ſinne is not pardoned, till that which is wrongfully taken away be reſtored. And hence that of Saint *Paul* is too often verified amongſt men, They that will be rich, fall into diuers temptations and into diuers hurtfull luſtes, which drowne men to perdition. 1. *Tim.* 6. 9. Is it not lawfull then to be rich, or to deſire *Gaine*? may ſome man obiect? To which I anſwere, without queſtion it is lawfull, ſo it be lawfully gained. For as *Plinie* reporteth of the *Almond tree*, that it doth nouriſh man, and if a Foxe eate of it he would die. And of the ſeed of *Henbane* that it will nouriſh Sparrowes, and yet if men eate of it, they are poyſoned. And of the Herbe *Fernla*, or *Sagapene*, that it will kill the *Lamprey*, and yet heale many diſeaſes that are in men ſo it is true of riches, they are good and profitable to ſome, though to others they bee hurtfull and dangerous.

Auguſt. in Pſal. 49.

8

A hell in Hell to be alwayes paying and euer in debt.

Preuention of an Obiection.

Plinie, Natural Hiſtor.

9

The excellency of riches if vſed with diſcretion.

Saint

Saint *Ambroſe* therefore giueth this Inſtruction vnto rich men, Let them learne (ſaith hee) that the fault is not in riches, but in thoſe that know not how to vſe them: *Nam diuitiæ vt ſunt impedimenta reprobis, ita virtutum ſunt adiumenta probis*: For riches, as they are impediments to the wicked, ſo they are helps of vertue to the godly.

That which Saint *Auguſt.* ſpeaketh of learned men, and ignorant of his time. *Confeſſ. lib. 8. Cap 8.* *Surgunt indocti & cælum rapiunt & nos cum doctrinis noſtris ecce vbi volutamur in carne & ſanguine, &c.* It may be applyed to many rich men in the world &c. *Surgunt pauperis. &c. & nos cum diuitiis, &c.*

We muſt preferre heauen before earth. *Terrena nobis in vſu eſſe debente cælestia in deſiderio. Bern. ſerm. 6. de modo bene viuendi.* *Amor rerum terrenarum eſt viſcus ſpiritualium penarum. Auguſt ſerm. 33. de tempore.*

And therefore our Sauiour giueth this councell vnto rich men, Make you friends of the vnrighteous *Mammon* (by workes of Pietie towards God, for his ſeruice; and by workes of charitie, for God, to his ſeruants: that when ye ſhall die, they may receiue you into enerlaſting habitations. *Luke* 16.9. Thus ſhall riches be good and profitable to the owners,

But as it is obſerued of the Serpent, That he fleeth a naked man, but if he be clothed, he leapeth boldly vpon him to ſting him: So it is true alſo that a poore man is free from many dangers, vnto which a rich manis ſubiect. And were it not ſo, yet as *Alexander* hearing of the great riches of the *Eaſterne* Countreys, diuided foorthwith amongſt his Captaines and Souldiers, all his Kingdomes of *Macedonia*; and beeing asked by *Hephaſtium* What he meant in ſo doing? He anſwered, that he preferred the riches of *India* (whereof he hoped ſhortly to be Maſter) before all that his Father *Philip* had left him.

So likewiſe, Beloued, (yea much more) ſhould wee that are Chriſtians preferre the *Gaine* of Heauen, and of that glorious Kingdome, before the gaine of all the kingdoms that are in the world. Godlineſſe) ſaith the Apoſtle) is great *Gaine*, if a man be content with that hee hath, 1. *Tim.* 6 6, And content is an excellent meanes to *Gaine* the increaſe of godlineſſe, as godlineſſe is to *Gaine* heauen. To mooue therefore vnto this Saint *Chriſoſtome* in his 20. Homilie, vſeth the ſame Argument, that Saint *Iames* doth in the Verſe that followeth my Text.

Chriſt

Christ biddeth vs to pray (saith hee) *Da nobis hodie*: Giue vs this day our dayly Bread. To teach vs that we should not carke nor care for any longer time: for to what end shouldest thou torment thy selfe with the care of the time to come, when thou knowest not, whether thou shalt liue till the morrow. And with the like reason was *Alexanders* insatiable couetousnesse wisely reprehended by his *Gymnosophists*, who when he bad them aske what they would, and he would giue it them. They made this Petition; *Da nobis immortalitatem*: Giue vs immortalitie (O *Alexander*) because we preferre that aboue all things. To whom *Alexander* answered, Since I my selfe mortal, how should I make you to be immortall? Which when the *Gymnosophists* heard, they replyed. Doest thou acknowledge thy selfe (O *Alexander*) to bee mortall? Why art thou not contented then, with thy Fathers Kingdoms? Why doest thou stirre vp the hatred of all men against thee, whilest thou endeauourest speedily to subiect the whole world vnto thy selfe? The heart of man is three corner'd, and the world is round, had *Alexander* gained the whole world, yet could he not haue filled his heart, onely the blessed *Trinitie* can content this *Triangle*.

Ne nos impediant terrena quibus parata sunt Cœlestia Leo Serm. 1. in Epiph. Spinx. Philosophica.

It was an excellent request which *Xauerius* desired by Letters out of *India* of *Simon* his Companion: That he would perswade the *Portingale* King, that for euery quarter of an houre he would dayly meditate, on that Question of Christs. *Mat. 16. 26.* What will it profit a man to *gaine* the whole world, and to loose his owne Soule? Or, what shall a man giue in exchange for his Soule?

Turselius vide Chilon apud Laert. lib. 1. cap. 4. Stobeum serm. 2. Antonium melissæ 1. part. Serm 31.

Beloued, I will conclude all with the same councell to euery one of you, (especially to those that striue and labour for *Gaine*) thinke dayly and hourely of this with your selues; What will it profit vs to *gaine* the whole world, and to loose our owne soules? And let this Me-

11 The best Question for a Christian is how to get heaven.

ditation moove euery Christian to enquire, not with the most in the world, Men and brethren, what shall we doe to get *Gaine?* But rather with the conuerted *Gailor*, in the Acts: *Men and brethren, what shall wee doe to bee saued?*

Thus labouring faithfully for that true *Gaine*, which is *Godlinesse*, you shal *gaine Heauen* in the end, and by that obtaine the most *blessedest Gaine* that your soules can desire, Namely, the beatificall vision of *God*, the happy Communion of *Saints* and *Angels*, and the most Heauenly Fruition of all *Ioy*, *Glory*, and *Blessednesse*, for euermore.

Which immortall most heauenly, and incorruptible *Gaine*, God of thy euerlasting mercy grant vnto vs all, for the merits of *Iesus* thy beloued Sonne, and our blessed Sauiour; To whom with thee and the holy *Spirit*, one God in three Persons, blessed for euer, bee ascribed all honour, and glory, this day, and for euermore. *Amen.*

Saint Bern. de ascention vbi purissimum lumen purissimis oculis intuebimur, & idem in Serm. in Euang. Vbi est requies a laboribus, pax ab hostibus, amenita de nouitate, securitas, de aeternitate, suauitas atq; dulcedo de visione Dei.

Deo Gloria.

FINIS.